

THE
BEST MATCH:
OR,
The Believer's Marriage
with Christ.

A SERMON

On the Parable of the Marriage of the
King's Son; *Mat. 22. 1, 2, &c.*

Preached at *Potters Pury* in *Northamptonshire*,
September the 29th, 1690.

By *MICHAEL HARRISON*,
Minister of *Casfield* in *Bucks.*

To which is added four Hymns.

- I. An Hymn of Praises to God for giving Christ.
 - II. To Christ for redeeming us.
 - III. To God for the Gospel.
 - IV. The Believer's Groans for *Sion's* Deliverance.
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*Joh. 5. 12. He that bath the Son, bath Life; and he that
bath not Son of God, bath not Life.*

London, Printed for *Nathanael Ranew*, at the
King's-Arms in *St. Paul's Church-Yard*, 1691.

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King's son, Mat. 22. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Preached at Faversham, in Kent, on
September the 2nd 1780.

By MICHAEL HARRISON,
Minister of the Gospel at Faversham.

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THE
PREFACE.

THIS Heavenly Sermon invites
Souls to come to Christ, that
Spiritual Feast; that best of
Feasts; costly to the Provider,
free to the Comer.

Christ was crucified, to make a Feast
for us; but it crucifies him afresh, that
many who are affectionately invited will
not come. They will be starv'd before
they will come to this Feast. They will
be damn'd before they will come to Christ.
Alas, that they should perish when Life
is so near! But they that do come, find,
by blessed Experience, that his Flesh is
Meat indeed, and his Blood Drink
indeed.

The Preface.

There is, 1. Calling. 2. Coming.
3. Union. 4. Communion.

Calling is twofold, } Outward.
 } Inward.

Outward Calling, is by the Gospel, and Gospel-Ministry.

Inward Calling is twofold, } Ineffectual.
 } Effectual.

The inward ineffectual Call leaves the Soul in worse state than it found it. The quenching of the Sparks of Heaven is the kindling the Flames of Hell. And they fall deepest into Hell that fall backwards into Hell.

The inward effectual Calling, is, when a Soul comes to Christ, that is, believing; Joh. 6. 35. This Coming (or believing) determines effectual Calling, and begins Union.

This Union is the ground of Communion, which on the Soul's part, is a partaking of all such spiritual good things

as

The Preface.

as are purchased by the Blood of Christ
for Believers.

There is nothing that the corrupt Nature of Man is more averse to, than Christ, and Faith in Christ. There are no Quarrels commenc'd by the World, Flesh, and Devil, against any Grace so much as against justifying Faith, nor against any Ordinance so much as that which Faith comes by, which is the sound and plain preaching of the Gospel, (Rom. 10. 17.)

Through Self-Fulness, and Spiritual Distempers, it comes to pass that there is no Appetite in the Soul after Christ; but this Spiritual Feast is loathed.

By others Christ is respected only as a remote cause of Salvation. They will not allow Justification by Faith in Christ's Blood, without the Deeds of the Law: they will not come to Christ unless they can make him a Present. As if it were not enough to be Joynt-Heirs with Christ, unless they might be Joynt-Purchasers also.

But the Word saith, Come, for all things are now ready (i. e. in Christ) Luk. 14. 17. Come, without Money, and without Price, Isa. 55. 1. Only Come.

The Preface.

Q. Is not t his presuming?

A. Nothing is more contrary to Presumption than this. For,

1. It is the greatest piece of Self-denial. There is no Humility like Faith.

2. It is taking the Lord at his Word.

Obj. This believing is a slight matter.

Ans. It is a senseless and a vile Objection. And to speak as the truth is, People do but trifle in Soul-matters, till they are effectually humbled and chastised by the Spirit of Bondage.

It is a great thing for a Man with the Heart to believe unto Righteousness. Such a poor Creature is made first to know himself to be a very miserable, lost, undone, helpless, sinking, perishing Wretch; and so to know himself, as to abhor himself, and so to abhor himself, as to deny himself, and so to deny himself, as to cast himself into the saving Arms of an only Saviour, which were stretched upon the Cross, and are

The Preface.

are spread wide open in the Promises of the Gospel, to embrace any wretched Sinner as will fall into them. This is done by Divine Light and Power. The Spirit convinces, the Father draws: And, Oh, how the Soul cries, pants, yearns after Christ! O nothing but Christ! Nothing but Christ! It can never be satisfied, till it come into that blessed Bosom, where the weary are at rest. This breeds Repentance, secures Obedience: The Repentance is evangelical, the Obedience filial.

The Terrors of the Law break the Heart into hard pieces, the Love of Christ melts it, and makes it flow like Water. And the Soul that hath learned Christ to be her Righteousness, finds him to be her Strength also, Isa. 45. 24. In a word, Christ is all; He hath done all, he hath suffered all, and he must have the Glory of every part of our Salvation. God will have his Son

Sinners, Sinners, Come to Christ:
Know that there is no Salvation but by Christ, neither is there any Salvation by Christ, but in Christ. Israel shall be saved in the Lord with an everlasting

The Preface.

Salvation, Isa. 45. 17. Let nothing come between the Grass and the Stock: Touch close upon the Foundation: Let the whole weight of your Salvation lie upon that Foundation which God hath laid and not Man. You are lost and undone, come as such to Christ; Come to a Saviour as to a Saviour; he will receive you joyfully. Will you not come? O, Come, confess your Sins, and that you are guilty to Unexcusableness! O Lord, I cannot answer for what I have done, I cannot bear what I have deserved! But I appeal to the Blood of Christ. Thy Justice might be glorified in mine eternal Destruction, but it could never be satisfied; but the Blood of Christ hath both glorified and satisfied thy Justice. O let Christ's Blood go for mine! Oh sprinkle my Conscience with the Blood of Christ! Lie in Dust and Ashes, and cry for the Blood of Sprinkling.

O Lord, revive among us the Doctrine of free Grace, the work of Conversion, the Power of Religion, and the Spirit of Brotherly-Kindness and Charity. And now may we see the King of Kings, and Lord of Lords, sitting upon a Throne high

The Preface.

high and lifted up, and his Train filling the Temple! Now let him be exalted and extolled, and be very high! Now let him be great to the Ends of the Earth. And blessed be the Lord God, the God of Israel, who only doth wonderful things. And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory. Amen, and Amen.

The Reader is desired to take notice, that the following Treatise was designed to be a Country-Contribution, without the least design of ever being made publick: But some of the first Learned Men, who were sent for a Copy of the Author's Manuscript, have been so kind as to present it to the Author, who leave to print it; the Author (who was at first unwilling, having no desire to be taken notice of) is now obliged to the publick, and is willing to publish it, whether it be made publick or no.

The Subject is Christ, the very Subject of the Gospel. If the Lord please to bless it, to win over many Souls to a cordial embrace with Christ; and if we may deserve the Author's thank his God, and God shall have the Glory.

The

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The Author's Advertisement to the Reader.

THe Reader is desired to take notice, that the following Sermon was preached to a Country-Congregation, without the least design of ever being made publick: But some of the then Hearers being very earnest for a Copy of the Author's Notes, with leave to print it; the Author (who was at first unwilling, having no desire to be seen in Print yet) at last condescended to give a Copy, leaving it to their choice whether to make it publick or no.

The Subject, is Christ, the very Subject of the Gospel, If the Lord please to bless it, to win over any Souls to a cordial closure with Christ; tho some may quarrel, the Author hath his End, and God shall have the Glory.

The

The Believer's Marriage with Christ:

OR, A

SERMON

On the Parable of the Marriage
of the King's Son.

Mat. 22. 2. *The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son.*

3. *And sent forth his Servants to call them that were bidden to the Wedding, and they would not come.*

4. *Again, he sent forth other Servants, saying, Tell them which are bidden, Behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready; come unto the Marriage.*

5. *But they made light of it, and went their ways, one to his Farm, another to his Merchandise.*

And so on to the 14th Verse.

Here is a Parable spoken by our dear Lord Jesus Christ himself, and therefore calls for an hearing Ear, and an understanding Heart in every one here present.

And

And for our better understanding the Mind of Christ herein, let us answer five or six Queries.

Query 1. What are we to understand by the Kingdom of Heaven?

Answ. There is a threefold Kingdom of Heaven.

1. That blessed everlasting Life the Saints shall live in the next World. *Matth. 5. 3. Blessed are the poor in Spirit; for theirs is the Kingdom of Heaven.*

2. There's the Kingdom of Grace, or the Divine Life in the Hearts of the Elect; in whose Hearts Jesus Christ hath set up his Spiritual Kingdom. *Mat. 13. 31. The Kingdom of Heaven is like unto a Grain of Mustard-Seed: See ver. 32.* This, and the following Parable of the Leaven, as a * Learned Man observes, signifies the Power and Divine Efficacy of the Gospel, in and on the Hearts of the Elect, in the day when they are inwardly renewed by the Spirit.

3. The visible Church, comprehending both good and bad, is sometimes called the Kingdom of Heaven; as in the Parable of the Draw-Net, *Mat. 13. 47. The Kingdom of Heaven is like to a Net that was cast into the Sea, and gathered of every kind; i.e. The visible Church, by the Ministry of the Word, gathers into it; not only such as are truly sanctified, but all that visibly own Jesus Christ. And in this sense I humbly conceive, this Parable of the Marriage*

* Pareus in locum.

riage is to be understood. *The Kingdom of Heaven is like unto a King, &c. i. e.* The great God of Heaven, in calling Men unto, and directing them how to attain Eternal Life, doth, as Kings use to do at Marriage-Fests, who having prepared all things ready, send out their Servants to invite the Guests: so God hath provided a Gospel-Banquet, and sends out the Ministers of his Word to invite Men to come to Christ.

Query 2. Who is this King?

Ans. The great God of Heaven, who did originally contrive the glorious Work of Salvation, as appears in these Scriptures, *Isa. 42. 1, 2, 3, 4, 5, 6, 7.* these are the Father's words to Christ, calling him forth to undertake the great Work of Redemption. Had not the Father contrived a way of Salvation for lost Sinners, our Condition had been for ever hopeless: Jesus Christ is the Father's Gift, *Joh. 13. 16.* God so loved the World, that he gave his only begotten Son to die.

Query 3. Here is a Wedding, but who is the Bridegroom, the Son here spoken of?

Ans. The Lord Jesus Christ, the eternal Son of God, who is the Churches Spiritual Bridegroom, and, as such, often spoken of in Holy Scripture, *Psal. 19. 5.* Which is as a Bridegroom coming out of his Chamber; the ancient Fathers understood this of Christ, the
Spiri-

Rex ille est Deus Pater; sponsus est Filius Dei. Sponsa pauci electi; Nuptiæ disponsatio & copulatio Ecclesiae cum Christo. Pareus in loco.

Spiritual Bridegroom of the Church *; who assumed Human Nature in the Womb of the Virgin, thence appeared as the Churches Heavenly Bridegroom in the World; and so he is held out to us in the Parable of the ten Virgins, *Mat. 25. 1, 2, 3, 4.* — as a Heavenly Husband that comes to consummate a Spiritual Marriage with his Church.

Quesy 4. But who is the Bride?

Ans. The Church of Christ; and especially by the Elect. *Jer. 3. 14.* — *I will marry unto you.* *Rev. 19. 7.* The Marriage of the Lamb is done, and his Wife (the Church) hath made her self ready. O the Honour given to a Believer! to be married to Jesus Christ!

Quesy 5. What is meant by the Feast?

Ans. That glorious Provision God hath made for poor undone Sinners in Christ; his Union and Communion with God and Christ; all the Benefits purchased by the Death of Christ, such as Pardon, Justification, Sanctification, Adoption, and the like; these are the Heavenly Dainties, served up in this Gospel-Feast, for Believers to feed upon. And it's very usual in Scripture to represent Heavenly Things by Temporal, and particularly by Feasting. *Isa. 23. 6.* And in this Mountain (in Zion, the Church, and a Type of Heaven) shall the Lord of Hosts make unto all People a Feast of fat things; a Feast of Wine on the Latt,

of

* Corpus suum assumptum ex Virgine & ipse tanquam sponsus Ecclesiae toties promissus per Prophetas, &c. Psalterium Paraph.

light as a shining full of glory, of Whom the
 Lees will refined : i.e. In that day that an elect
 Soul is married to Jesus Christ, there's an
 Heavenly Banquet in that Heart. *Revel. 20.*
Behold, I stand at the Door and knock, if any
Man shall open unto me, I will come
in, and sup with him, and he with me. *Revel. 3.*

Query 6. Who are the Servants sent out to
 invite the Guests to the Wedding. *Mat. 22.*
 The Servants are God's Ministers
 both of the Old and New Testament; the
 first were Patriarchs, then *Moses*, and the Pro-
 phets, and last of all the Apostles, and their
 Successors. So I that am now preaching to
 you, am one of these Servants, come to invite
 you to worshipping Christ; the Jews they re-
 fused, now the Gospel is preached to the
 Gentiles, whose Offspring we are.

Having thus explained the Parable, we come
 now to the Observation; and the this pro-
 nunciated Text might afford many; yet I shall con-
 tent my self with one which comprehends the
 very Heart and Marrow of the Text.

Doct. God in and by the Gospel freely offers
 his Son Jesus Christ, with all the Benefits of his
 Death, to all that are willing to come
 to him and receive him upon Gospel-
 Terms.

* *Primi Servi sacrum Patriarcha: posteriores, Moses & Prophetæ. Pareus in loco.*

In speaking to this Heavenly Truth, I shall endeavour these five things.

First, Shew who it is that makes this Offer to Sinners, God the Father.

Secondly, What is offered, Jesus Christ.

Thirdly, Wherein is Christ offered (*viz.*) on the Gospel.

Fourthly, To whom doth God offer Christ, (*viz.*) To all that are willing to come to him.

Fifthly, What is it to come to, and receive, and accept of Christ.

Q. First, Who it is that offers Christ, and Salvation to Sinners?

Ans. It is the Great God of Heaven: *Job.*

31. 16. God so loved the World, as to give his only Begotten Son to die.

Christ indeed is the Redeemer by whom we are saved from Wrath to come: it is by him that we have Redemp-

tion, *Ephesians* 1. 7. *By his blood we have redemption through his blood, to the observation of the*

But this way of Salvation was of the Father's Contrivance: he calls Christ forth and employs him in the great work of Redempti-

on: *Isa. 49. 5.* And now, saith the Lord that formed me from the Womb, to be his Servant,

to bring Jacob again to him. These are the words of Christ, wherein he shews, that the

glorious Work of Redemption, and bringing back the Elect to God, was a Work to which

he was called and fitted by the Father. And there-

therefore the Work of Redemption is sometimes attributed to the Father; *Col. 1. 12, 13. Giving Thanks to the Father, &c.* And you and I should be much in adoring the Infinite Goodness and free Mercy of God that hath remembered us in our low Estate; because his Mercy endureth for ever. *Psal. 136. 23.* We were sinking into Hell, and eternal Perdition: had not the Father pitied us and contrived our Salvation; we had perished without remedy for ever. Look upon that new and living way to the Father by Christ, and see the Father's eternal Love in it. *2 Cor. 5. 18, 19.* All things are of God, who hath reconciled us to himself by Jesus Christ; and hath committed unto us the Ministry of Reconciliation; to wit, that God was in Christ reconciling the World to himself. O, I beseech you adore, admire, and sing the Father's Praise for giving you a Christ!

Q. Secondly, What is it God freely offers us?

A. It is the Lord Jesus Christ. And this may be matter of Wonderment to Men and Angels, that God should give us his Son, one who was in the form of God, and thought it no robbery to be equal with God, *Phil. 2. 6.* Him who was the Brightness * of his Father's Glory, and the express Image † of his Person, and up-
holding

* *Amor yaguen*, it signifies more than Brightness, even such a Brightness as hath a lustre cast upon it from some other thing. *Sicut Sol radios ex sua substantia gignit; sic Pater ab eterno ex sua substantia Filium genuit. Critica Sacra.*

† *Keeglyme*, Character figura idem.

8 Christ freely offered in the Gospel.

holding all things by the Word of his Power. Him who is *Alpha and Omega*, the beginning and the ending, which is, and was, and is to come, the Almighty, Rev. 1. 8. *A Lord of Lords, and King of Kings*, Revelat. 17. 14. *The Image of the invisible God*, Col. 1. 15. *The only Begotten of the Father*, Joh. 1. 14. *Him in whom all Falseness dwells*, Col. 1. 19. Him who is *white and ruddy*, the chiefest of ten thousand, Cant. 5. 10, 11. *altogether lovely*, ver. 15. A glorious infinitely compleat Person! search Heaven and Earth none can be found like Christ.

But to illustrate this Greatness of God's Love in giving Christ, let us consider by what Notions, and in what Relations Jesus Christ is held out to us.

1. Jesus Christ is a Redeemer, and, as such, he is offered us. *Isa. 59. 20. The Redeemer shall come to Zion.* Ephes. 1. 7. *We have Redemption through his Blood, the Forgiveness of Sins.* Now Christ's being a Redeemer, intimates two things to us.

(1.) That we are by Nature in a State of Bondage; if it were not so, we should not need a Redeemer: one that is already free, needs not one to make him free. And hence it is that the Carnal World sets so light by Christ, and all the Offers of his Grace, because they are not sensible of their Bondage and Slavery. Now by Nature we are Slaves to Sin; *2 Pet. 2. 19. They are the Servants of Corruption*; *Tit. 3. 3. serving divers Lusts and Pleasures.* And not only so, but we are the Devil's Slaves, *Ephes. 2. 2. wherein in time past ye walked.*

(2.) The

1. (2.) The Consideration of Christ as a Redeemer, intimates to us, that there was a Price paid to redeem lost Man from the Slavery of Sin and Satan, and this was the Blood of Christ the Redeemer, 1 Pet. 1. 18, 19. *We were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot.*

Now Christ is offered to you to be your Redeemer from Hell and Wrath. But who amongst you are willing to receive him, to come to him? It may be you will say, We are all willing to have Christ our Redeemer. No, no, there's none willing but only such as are sensible of their Slavery: The poor Sinner that finds himself bound with the Chains of Sin, led by Satan Captive at his Will, and so ready to drop into Hell, O for a Redeemer for such a poor Soul! such a Soul will cry and beg for Christ.

2. Christ is a Mediator, 1 Tim. 2. 5. *There is one Mediator between God and Man, the Man Christ Jesus;* and this shews us, that fallen Man can have no Access to God immediately by himself, there is so great a breach between God and him: *Psal. 7. 11. God is angry with the Wicked every day.* Let a Man in an unregenerate Estate do what he will, God is angry with him. If thou art out of Christ, while thou eatest, sleepest, walkest, yea, when thou prayest, God is angry with thee: the Sacrifice of the Wicked is abominable to him. Thou canst not come near him, he is a consuming Fire.

Therefore we must have a Mediator, a middle Person to reconcile an offended God, and a rebellious Sinner to take up the Quarrel between God and Man, *Isa. 27. 5. Let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me*: No way to make Peace with God, but by Christ, *Ephes. 2. 14. He is our Peace*. Now who will have Christ a Mediator? None but those that are sensible of the Breach that Sin has made between God and their Souls.

3. Jesus Christ is a Saviour, and as such he is offered to us, *Luke 2. 10, 11. Behold, I bring you good Tidings of great Joy, which shall be unto all People: For unto you is born a Saviour, which is Christ the Lord*.

Now this supposes we were all by Nature lost, otherwise no need of a Saviour, *Mat. 18. 11. Jesus Christ came to seek and to save that which was lost*. Sinner, dost thou see thy self lost? dost thou see thy need of Christ a Saviour? then a Saviour will be welcome: this is sweet News to a poor lost Soul, that sees he is undone by Sin.

4. Jesus Christ is an Advocate, *1 Job. 2. 1. If any Man sin, (i. e. any of the Elect, and of those that Christ died for, he did not die for all, but for the Elect only) we have an Advocate with the Father, Jesus Christ the Righteous*. And he is not only an Advocate, but an Intercessor, *Isa. 53. 12*.

Now this supposes, that we were accused to the Father: if we had not been accused, there had been no need of an Advocate

or

or Intercessor. We were accused,

1. By Satan, *Rev. 12. 10. The Accuser of our Brethren is cast out*; he accused *Job* and *Joshua* the High Priest.

2. We are accused by our own Consciences, *Heb. 2. 14.*

3. The Word of God, so far as we violate any of its Precepts, accuseth us; *Joh. 5. 45, 46. Think not (saith Christ) I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust, i.e. The Scriptures that Moses writ.*

4. The wicked World they accuse the People of God, cry out against them for their Holiness, Strictness, Heavenliness, *1 Pet. 3. 16. They speak evil of you, as Evil-doers—and falsely accuse your good Conversation in Christ.*

Now Christian, art thou sensible of these several Accusations? O then a Christ to speak for thee will be exceeding welcome! Well, here he is tender'd to thee: if thou hast felt the Cries and Accusations of Conscience against thee, then the Tidings of an Advocate will be welcome.

5. Jesus Christ is a King, and Lord, and as such he is offered to us, *Rev. 17. 14. King of Kings*, but particularly he is King of his Church. A King is to govern; so Jesus Christ he gives Laws to his People, and he will see that his Laws are executed. *Isa. 33. 22. The Lord is our Law-giver, the Lord is our King, he will save us.* And herein Christ has the Preheminence above all earthly Kings: their Laws and Government reaches but to the outward Man,

but the Government of Jesus Christ is over Hearts, he rules in the Souls of his People; *Psal. 110. 3. Thy People shall be a willing People in the day of thy Power.* Sirs, are you willing to be Christ's Subjects, to let him rule in your Hearts? it is the sweetest Government in the World: *Mat. 11. 28, 29. Come unto me — my Yoke is easy, and my Burden is light.*

But none will come to Christ in this respect, but only they who are sensible of their own unruly Passions and Carnal Affections, that they are in no-wise able to rule and govern themselves: which was St. Paul's case, *Rom. 7. 23. But I see another Law in my Members, rebelling against the Law of my Mind, and leading me into Captivity to the Law of Sin and Death.* And finding it thus with him, he flies to Christ, who by his Kingly Power was able to rule and subdue them, *ver. 24, 25. O wretched Man! who shall deliver me from this Body of Sin and Death?* *Ver. 25. I thank God through Jesus Christ our Lord; Chap. 8. 2. The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.*

6. Jesus Christ is a Priest, and as such offered to us in the Gospel. The High Priest under the Law was a Type of Christ, as likewise all those Offerings and Oblations were typical of Christ, and his offering up himself to the Father. *Heb. 2. 17. In all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, that he might make Reconciliation for the Transgressors.*

Now

Now who amongst you are willing to have Jesus Christ as a Priest? None but those who see their Sin and Misery; for the Work of Christ as a Priest, is to make Reconciliation: O Sinner, dost thou see Sin, and that the Breach between God and thy Soul is so great, that none but Christ can make God and thee Friends? He must bear thy Sins, *Isa. 53. 5, 6. 2 Cor. 5. 21.* He himself is both Altar, Priest, and Sacrifice: if so, then Christ will be welcome to thee.

7. And lastly, Jesus Christ is the Spiritual Husband and Bridegroom of his Church; so he is held out in this Parable. We are not only invited to the Marriage of the Son, but we are invited to come and marry with the Son; not as Bride-maids only to wait on the Son, but to be the Spiritual Bride, to come and marry with, and lie in the Bosom of the Son: Thus as the Churches Spiritual Husband, the Lord Jesus Christ is often so spoken of, as in the Parable of the ten Virgins, *Mat. 25. 1.* — So *Ezek. 16. 3.* *Now when I passed by thee, and looked upon thee, behold, thy time was a time of Love, and I spread my Skirt over thee, and covered thy Nakedness; yea, I swear unto thee, and entered into a Covenant with thee, and thou becamest mine.* So throughout the Book of *Canticles*, Christ and Believers convene in this sweet Relation. Christ owns the Church for his Spouse, *Cant. 2. 16.* *My Beloved is mine, and I am his;* these are the Churches words, owning her Relation to Christ. And *Cant. 4. 8, 9, 10, 11.* in these four Verses the Church is

four times called Spouse ; tho the World disowns the Believer, Jesus Christ owns him. Here's a sweet, a heavenly Match, Christ and the Believer are married ! And this is not a forced Match, no, Jesus Christ accepts of sincere Souls in this Relation with a glad Heart. *Cant. 3. 11. Go forth, O ye Daughters of Zion, and behold King Solomon (i. e. Christ, of whom Solomon was a Type) with the Crown wherewith his Mother (i. e. the Church) crowned him in the day of his Esponsals, (to his Elect in a Holy, Gracious, Heavenly Union) and in the day of the Gladness of his Heart.*

Now my dear Friends, here's an offer for you, an Heavenly Husband ; O be not so unkind and cruel to your selves, as to deny Christ ; I am one of these Servants, I have a Commission from Christ, yea and from the Father also, to assure you, that if you are willing, Christ is yours ; this is my business, the Errand I come on, to invite you to come to Christ ; Come, all things are ready on Christ's part, he has died, made his Soul an Offering for Sin : Will you not come, will you be damn'd rather than part with your Sins ? O come, *Rev. 22. 17. The Spirit saith, Come ; and the Bride saith, Come, whoever will, let him come.* But I shall speak further to this, when I come to a Use of Exhortation.

Thirdly, Wherein, or by what means, doth God offer Christ to lost Souls in the Gospel ? The Law requires perfect Obedience, and curses

curse every one that continueth not in all things, *Gal. 3. 10. Cursed is every one that continueth not in all things written in the Book of the Law to do them.* This is terrible News: for where is the Person under Heaven, that has continued in all things, that hath fulfilled the Law, and may expect Eternal Life upon Law-Terms? Who ever kept one Commandment of God? No, we have all sinned and come short of the Glory of God: *So that by the works of the Law* (or by our Obedience to God's Law, or keeping his Commandments) *shall no Flesh be justified in his sight, Rom. 3. 20.* Therefore we are all by Nature under the Curse of the Law; the Law speaks nothing to the Sinner but Wrath and Terroure, it brings the Sinner to the Bar, and there pronounceth Sentence of Condemnation against him, and there leaves him in the Hands of Justice, to expect the Execution of that fearful Sentence, *Go ye cursed, Matth. 25. 41.* The Law gives no ground of hope to a poor Sinner to expect Salvation. But now the Gospel that brings the glad-tidings of a Saviour, *Luk. 2. 10. Behold, I bring you good tidings of great Joy, which shall be unto all People: For to you is born a Saviour, which is Christ the Lord.*

As if the Angel had said, Come, you that are under the Curse and fiery Sentence of the Law, do not despair, the great God hath in infinite Mercy contrived a way to save you from your Sins and Fears; there's a Saviour born for you, who is able and willing to save to the utmost all those that come unto God by him:

him. This blessed News of a Saviour was reserved for Gospel-Times in a great measure, *2 Tim. 1. 10. Life and Immortality is brought to light by the Gospel.* And therefore this is the very business of a Gospel-Ministry to preach Christ to Men, and to invite Persons to come to Christ, *2 Cor. 5. 20. We are Ambassadors for Christ, we pray you in Christ's stead, be ye reconciled to God.* And that great Apostle Paul, who had well considered what he was to preach, sums up the whole of his Ministerial Office in a little compass, *1 Cor. 2. 2. I resolved to know nothing among you, but Christ, and him crucified;* i. e. I had no purpose to teach any other Doctrine than the most necessary and only saving Doctrine, the way of Salvation by a crucified Christ. For indeed this is the only saving Knowledge, as in that Saying, † If thou knowest Jesus Christ well, 'tis enough, tho thou art ignorant of all other things; but if a Man know not Jesus Christ, all other knowledge will do him no good.

Accursed then be that Platonical way of Preaching, that cries up Vertues, and puts People upon legal Performances, but hides from People the Pearl Jesus Christ. O blest God for the Gospel, and for a Gospel-Ministry! and hear those Ministers that preach Jesus Christ. Were it not for the Gospel, and a Gospel-Ministry, wherein would *England* differ from *America*?

To

† Si Christum discis, satis est, si cætera nescis: Si Christum nescis nihil est, si cætera discis.

Q. To whom doth God freely offer Christ in the Gospel.

A. 1. Jesus Christ is not offered to fain Angels, they are in a fearful State, inevitably sentenc'd to Perdition. God could have recovered them if he had pleased. Jesus Christ might have been their Saviour, and not ours : They are a nobler Order of Creatures than we ; but it seem'd good to the Wisdom of God to pass them by : when they turned their backs on God, he let them go : Heb. 2. 16. *For verily he took not on him the Nature of Angels, (or he took not hold of Angels) but the Seed of Abraham.*

2. The Jews who had the first offers of the Gospel, but refused; are by the alwise God for the present passed by, he has withdrawn his Offers from them, and left them at present to sit in Darkness, and in the Regions of the shadow of Death. There is indeed a time when the blindness shall be plucked from off their Hearts, and they turned to the Lord, they shall be converted, Rom. 11. 26. Zac. 12. 10. O let us beg that God would hasten it.

3. There's abundance of the Gentile World yet sit in darkness, and in the Regions of the shadow of Death, that never yet had the Gospel preached to them. O what vast Countries are there in the East and West Indies that never heard of a Saviour, that never had any Books to read, but the Creatures, Sun, Moon and Stars ! these we should pity, and pray for their Conversion. 'Tis a dreadful case not to have the Gospel : *Lord, send out thy Light,*
and

18 *Of sinning against the Holy Ghost.*

and Truth, Psal. 43. 3. There is a day when the fullness of the Gentiles shall come in, as may be seen by well considering these Scriptures, *Isa. 49. 6. Isa. 61.* throughout; This will be then a golden time, when Jews and Gentiles shall be converted, and the Earth filled with the Knowledge of the Lord, as the Waters cover the Sea. O beg and pray for such a time, that Jesus Christ may be glorified upon Earth as he is in Heaven.

4. There are abundance even in the Christian Church, that are baptized and called Christians, and make some kind of a profession of Religion, that have so often and so long resisted the saving Offers of Christ in the Gospel, and trampled on that sweet and blessed Blood of Jesus, that Jesus Christ has done with them: He has *sworn in his Wrath that they shall never enter into his rest*, Heb. 3. 11. O it's dreadful for a Person to outstand his Day of Grace. Be afraid Sinner lest it should be thy case; if Jesus Christ should say, I have done with that Swearer, I've done with this Drunkard, with that Worldly, Proud, scoffing carnal Wretch: I've oft invited him, warned him, but to no purpose; I have done with him, he shall never be call'd more for me. These indeed have Christ offered in the Word, but the Spirit is gone; God saith of these, as once he did of *Ephraim*; *Ephraim is joined to Idols, let him alone*: this is a dreadful case!

Of such as these the Apostle speaks, *Heb. 6. 4, 5, 6. For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift,*

Of sinning against the Holy Ghost. 19

Gift, and were made Partakers of the Holy Ghost ; and have tasted the good Word of God, and the Powers of the World to come : If they fall away, to renew them again unto Repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

This is a hard Scripture, and doth much stumble some weak, but upright Christians, therefore I'll anatomize it to you. *

1. Some, as *Novatus* and his Followers, from this Scripture broached his pernicious Opinion, That those that sinned after Baptism, could not be renewed to Repentance. But this Opinion is long ago out of doors.

2. Others would hence infer the falling away from Grace ; taking these Expressions (to be once enlightned, to taste the heavenly Gift, to taste the good Word of God, and the Powers of the World to come) to intimate a sound Work of Conversion and Regeneration : but that cannot be the sense, because true Grace, and the Seed of Regeneration can never be lost, neither can a Person in Christ finally fall away from Christ, as appears from that one Text, which I shall now only name among many others to that purpose, 1 Pet. 1. 23. *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever.*

And

* *Locus perobscurus & difficilis, unus haud dubie ex illis, de quibus Petrus dixit, quædam esse in Epistolis Paulinis ; quæ homines indocti & instabiles Pervertant, sui ipsorum exitia.*

And this cannot be better expressed than in the Words of that Learned and Godly Divine, Mr. *William Pemble* in his Book, called *Vindicia Gratie*.

“ For the habit of Grace In the Regenerate,
 “ we affirm that it is constant, abiding for
 “ ever in them, in whom it is once planted ; so
 “ that he that is once converted, cannot so
 “ shake off the Grace of his first, as to need a
 “ second Conversion ; and a Sinner once raised
 “ from Death unto Christ, through the infu-
 “ sion of spiritual Life, he dies no more, but
 “ lives for ever to the Glory of God. As ap-
 “ pears from that of the Apostle, 1 *Per.* 1. 2, 3.
 What is this Seed by which we are born again?
 ’tis not the Word either alone or principally
 considered, because that is the Instrument ;
 no, it’s by the power of the Spirit, without
 which the Word is but a dead Sound : So then
 this Seed is the Power or Vertue of the Holy
 Ghost. But why is this Seed called incorrup-
 tible ? in respect of it self it is so, but it’s so
 stiled in this place, in respect of the effect it
 produces *quatenus Semen*, it produceth Fruit
 like it self, incorruptible and immortal. We
 are not born of corruptible Seed, for that pe-
 risheth, and what is born of it ; but of incor-
 ruptible, that lives and endures for ever ; and
 so what ever is born of it, is immortal : this
 quickning Power of the Spirit lives for ever ;
 not only in it self, but in us also ; therefore a
 Soul once in Christ by renewing Grace, can
 never finally fall away.

3. Others

Hypocrites may go far in Religion. 21

3. Others say, That the Apostle speaks here only by way of Supposition, If these fall away, it's impossible to renew them, &c. but they can never fall away. But,

4. Others say, These were but the common workings of the Spirit upon the Hearts of Hypocrites: and these come nearest to the Sense; and it must be confest, Hypocrites may go a great way in Religion, and have even some Taste and Relish of the Things of God in their Spirits, as appears in the Stony-ground-Hearers, (take heed Reader thou beest not an Hypocrite!) *Mat. 13. 20.* they are said to receive the Word with Joy, and yet not any saving Grace in their Souls. But,

5. Others expound this Scripture of those extraordinary Gifts of the Spirit Christians had in the Apostles days, such as the Gift of Healing, speaking with Tongues, &c. These extraordinary Gifts were from the Spirit: And no doubt, such as had any of these miraculous Gifts were much pleased and delighted with them, and many that had them perished, as may appear from comparing these Scriptures, *Mat. 7. 21, 22, 23, 24. Gal. 3. 3, 4.* And this I humbly conceive to be the Sense of this Scripture. O it's dreadful to sin against Light, against Convictions; to live under a Gospel-Ministry, and get no good by it!

But now, these excepted, Jesus Christ is offered to all in the visible Church, and all are freely invited to come in, as in the Text. Now these free and general Offers see in these two Scriptures, *Isa. 55. 1, 2, 3. Ho, every one that thirsteth,*

thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy Wine and Milk, without Money, and without Price, &c. and Rev. 22. 17. The Spirit saith, Come; and the Bride saith, Come; and whoever is athirst, and will, let him come, and take of the Water of Life freely.

But in a peculiar manner, tho' Jesus Christ be offered in general to all, yet he is particularly offered to such as are wounded, and afflicted in Soul for Sin, and these alone are the Persons that will welcome a Saviour. Luke 5. 31, 32. The whole need not a Physician, but those that are sick; 'tis the wounded Soul that needs a Plaister, the sick Soul that needs a Physician; the Prisoner that needs a Redeemer; the lost Sinner that needs a Saviour. Now if there be in this Congregation any trembling, bleeding, wounded Spirits, that are with the Jaylor crying, What shall I do to be saved! O ten thousand Worlds if I had them for a Christ! &c. To such is the Word of this Salvation sent; Poor Soul! here's a Christ for thee! be of good cheer, arise, he calls thee, hear what he saith unto thee, Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.

Thirdly, What is it to come to Christ, to believe in Christ, to receive and accept him upon Gospe!-Terms?

This coming to Christ 'tis not a meer dogmatical and opinionative Faith, a meer Perswasion of the truth of Scripture, to believe the Articles of your Creed, and profess your selves

selves Christians, this is very common ; but this coming to, and believing in Christ, it is a saving Grace, wrought in the Hearts of Persons by the Word and Spirit of God, whereby being awakened to see their Sin and Misery, that Hell and Wrath due to them for Sin ; they despair in themselves, and all other Creatures, and speedily fly from their Sins and themselves to Jesus Christ, resting on him alone for Justification, Pardon and Eternal Life.

This is coming to Christ ; and not a Person under Heaven, that hath not such a particular Faith as is here described, did ever yet come to Christ.

1. You have here the nature of it, it is a saving Grace, *i. e.* not what is common to Believers and Unbelievers, but peculiar to Believers only ; there is a common Faith, a common Love, a common Repentance, and common Obedience, which Hypocrites may have ; and there's a special saving Faith, a heavenly new-distinguishing Work of the Holy Spirit on the Heart, which is peculiar to a Saint, and none but a Saint hath it ; you have both these expressed in that one Scripture, *Heb. 10. 39.* *We are not of them which draw back to Perdition ; but of them which believe to the saving of the Soul.* Here's, first, common Faith. Some that draw back, *i. e.* were unsound, rotten-hearted Professors, who had a common Faith, enough to make them profess and own Christ in name of Peace, but not enough to go through with their Profession ; and here's a saving Faith, a

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belie-

24 *What it is to come to Christ.*

believing to the saving of the Soul. O look to it, that your Grace be more than what's common!

2. Here's the necessary Preparation to it, and that is, the Heart awakened, and humbled, and broken for Sin; this Brokenness of Heart for Sin it is not Faith, nor coming to Christ; but it is a necessary Preparative to it, an unbroken Heart, unhumbled Soul will never come to Christ. *Luke 5. 31, 32. The whole need not a Physician, but they that are sick.* 'Tis Necessity that drives Men to Christ, when they see themselves undone, ready to drop into Hell; the Law curses them, and they are beset on every side: like those, *Acts 2. 37.* when they were pricked at the Heart, then they cried out, *What shall we do to be saved?* now *ver. 38.* the Apostle directs them to Christ; the Sinner must first despair in himself, before he will come to Christ.

People cry out against spiritual, lively, quick preaching: but why? O this drives People to Despair. There's two sorts of Despair.

(1.) To despair of getting to Heaven in a state of Sin, while a Man is unregenerate, unsanctified; and truly such a Despair as this we do preach. I tell you from the Lord Jesus Christ, that every one of you living and dying in a Christ-less State, you will be as surely damned, as if you were in Hell already. *Joh. 3. 3.* *Except you are born again, you cannot see the Kingdom of God.*

(2.) There's

(2.) There's another kind of Despair, and that is, when Men despair of ever obtaining Mercy tho they do repent, and leave their Sins. We do not preach any such Despair as this: But on the contrary, do all we can to draw, and to encourage Men to come to Christ with an assurance of Pardon. *Isa. 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and turn to the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.*

3. There's the Instrumental Cause of this blessed Work upon the Soul, and that is, the Word of God, *Rom. 10. 17. Faith comes by hearing, and hearing by the Word of God:* If you would be drawn to Christ, wait upon a Gospel-Ministry.

4. There is the Efficient of this Heavenly Work, the blessed and holy Spirit of God. *Ephes. 2. 8. Faith is the Gift of God:* The holy Spirit is called the Spirit of Faith, *2 Cor. 4. 13.* because the Spirit, by the Word, can draw a Soul to Christ: Therefore wait on the Ministry, but beg, as the Church doth, the Drawings of the Spirit, *Cant. 1. 4. Draw me.*

5. Here is the *Terminus à quo*, or what a Man flies from in the day when he thus comes to Jesus Christ.

(1.) He flies from Sin: Now *the Wicked forsakes his Way, and the unrighteous Man his Thoughts, Isa. 55. 7.* Now is the time when a Man hath right Apprehensions of the hellish destructive nature of Sin; he sees Sin now to be worse than Plague, Famine, Sword, or any

Temporal Evils, and therefore flies from it as Lot out of Sodom, or the Jews out of Egypt; he hastens now as for his Life, to cleanse his Hand, and his Heart from all Pollution, both of Flesh and Spirit; now Sin appears what it is in it self; he flies from Heart-Sins, secret Sins, vain Thoughts, as well as open Sins, *Psal. 119. 113. Psal. 139. 23.*

(2.) He flies from himself. Whatever high Thoughts he might have of himself formerly, he now sees himself one of the filthiest and loathsomest Creatures under Heaven, and this especially in the Vileness of his Heart and Nature, by reason of that Fountain of Original Sin and Corruption which is in him; he now sees the Plague of his Heart, *1 Kings 8. 38.* And hence he now loaths himself, condemns and judges himself in the sight of God, *Rom. 7. 28. O wretched Man that I am! who shall deliver me from this Body of Death?*

6. Here is the *Terminus ad quem*, that to which the poor awakened Sinner flies, and that is, to Jesus Christ. Indeed Faith in general looks to the whole Word of God, and believes whatever is revealed therein to be true upon the Divine Authority of the Word it self, yielding hearty Obedience to every Command, trembling at the Threatnings, *Isa. 57. 15.*
But

* Τελειπνως, miser ego homo, infelix ego homo. Montan. *Ærumnosus* ego homo. Beza. Ah me miserum, quis me liberabit ab hac dira servitute: *It signifies one that is wearied with troublesome and continual Combats, like as a Champion striving a long time, is like at last to be overcome; 'tis the Voice of one breathing after Deliverance.* Calv.

But the principal and especial Act of saving Faith, is a receiving Christ, and a resting upon him alone for Justification, Sanctification, and Eternal Life. And altho this special Act of Faith, as leaning, resting, hanging upon, and trusting in Christ crucified, be so much exploded in this corrupt Age, by Men of corrupt Minds, yet it is, and ever will be, a sweet and heavenly Truth, prized by the Church of Christ, more than all the World besides, and clearly proved from the holy Word of God. *Joh. 1. 12. As many as received him, to them gave he Power to become the Sons of God. Cant. 8. 5. Who is this that cometh up from the Wilderness, leaning upon her Beloved? So Ephes. 1. 13. In whom also ye trusted, after that ye believed.*

This leaning, trusting, resting upon Christ, is the proper Act of justifying Faith, and it hath three degrees, Adherence, Recompence, Assurance.

1. Adherence, which singles out Christ and holds him, and as it were, by the hand of Faith, takes him by the hand, for the Stay and Support of the Soul. The poor Sinner seeing his own Nothingness, he flies to Christ, hangs on him, cleaves to him, looks to him in every Strait, when he has no-whither else to look, nor none else to trust to: *2 Chron. 20. 12. We know not what to do, but our Eyes are unto thee.*

2. Recompence, which is an acquiescence on Christ; the Soul resolves to rest upon Christ, let the Issue be what it will, as *Job, Chap. 13. 15, Tho he slay me, yet will I trust in him. Or as Hester, Ch. 4. 16. I will go in unto the*

28 *What it is to come to Christ.*

King, and if I perish, I perish. So saith the Believer, I will hang upon Christ's Skirts, believe in him, follow after him, if I perish, I perish; tho he frown upon me, I will not leave him, tho he kill me, yet will I trust in him. *Psal.*

37. 5. Commit thy way unto the Lord, wait patiently for him, and he will bring it to pass.

3d. Degree of Faith, is the Faith of Assurance: this is rare, and but few Christians have it. When the Spirit of God so shines in upon his own Work in the Soul, as to inable a Christian to speak triumphingly with the Church, *Cant. 2. 16. My Beloved is mine, and I am his:* Or, with the Apostle, *2 Cor. 5. 1. We know that when this Earthly House is dissolved, we have an House in Heaven.*

Now poor complaining Soul, thou hast not this Faith of Assurance, yet if thou hast the Faith of Adherence and Recombence thy case is good: Assurance is not essential to justifying Faith.

APPLICATION.

Is this so, that God thus freely offers Jesus Christ to all that are willing to come to him? then we shall make a fivefold Use of this Truth.

- A Use of {
1. Information.
 2. Examination.
 3. Exhortation.
 4. Direction.
 5. Consolation.

1. Use

The madness of not coming to Christ. 29

I. Use shall be of Information, in six things.

1. If this be so, then this informs us of the desperate Madness and Folly of the greatest part of Men in the World, who wilfully reject Jesus Christ thus freely offered in the Gospel. Should you see a poor Maid begging her Bread from Door to Door, cloathed in nasty Rags, and ready to perish with Hunger and Cold, and a great Prince should offer his Son in Marriage to her, and this poor Creature should refuse, and prefer her Rags and Shame before such an Honourable State, would you not count this a stupid foolish Creature? Why this is the case: Sinners by Nature are in a woful miserable State, hanging over the very brink of Hell, and ready every moment to drop into it, starving for want of a Christ to save them; *Dead in Sin*, Ephes. 2. 1, 2, 3. filthy loathsome Creatures, as *Ezek.* 16. 1,-- to 11.

Now God freely offers Jesus Christ to poor undone miserable Sinners, to be their Saviour, to wash them from their Filth: *Ezek.* 36. 25. *I will pour clean Water upon you, and you shall be clean*, i.e. tho you are black with Sin, I'll make you white by washing you in my Son's Blood *, from all your Filthiness, and from all your Abominations

C 4

* Aspergam vos aqua munda, id est, Sanguine Christi. Sanguis Christi est quasi aqua munda cujus — Aspersione mundantur Electi, a sordibus peccatorum. Asperguntur autem hac aqua, corda electorum per fidem, qua credunt Sanguinem Christi, pro ipsis effusum esse in cruce in remissione peccatorum. *Piscator* in locum.

nations will I cleanse you ; I'll open your Prison Doors, and bring you into the glorious Liberty of the Sons of God : Accept of my Son (saith God) and with him you shall have Pardon and Life, Grace and Glory, and every good Thing : And yet Sinners will not come to Christ ; here's the wonder that Men should prefer Earth before Heaven ; a base Lust before Christ ; that a sick Man should refuse Health, a Prisoner Liberty, a condemned Sinner Pardon and Life ! And yet this is the case, we that are Christ's Embassadors come in the Name of Christ, we pray you be ye reconciled to God, 2 Cor. 5. 20. Come to Christ ; but 'tis now as it was here in the Parable, they make light of it, and go away, one to his Farm, another to his Merchandize ; nay sometimes abuse the Servant for offering them Christ, and begging of them to accept of him. O what stupendious madness is this ! this is to be more brutish than the Beasts that perish. *Isa. 1. 2, 3. Hear, O Heavens, and give ear, O Earth ; for the Lord hath spoken ; I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master's Crib ; but Israel doth not know, my People do not understand.*

Object. Perhaps some may be ready to say, they do not believe that Persons are thus unwilling to come to Christ ; Are we not all Christians, and do we not believe Christ to be the Son of God, the Saviour of the World ? Is there any Body but are willing to have Christ, and Salvation by him ?

Ans.

Answ. The greatest part of Men and Women in the World will not come to Christ, as the Scripture testifies here in this Parable; *they were invited, but they would not come.* And Joh. 5. 40. *You will not come to me that you might have Life.*

Q. But who are they that will not come to Christ?

A. 1. Those who were never throughly humbled for Sin, will never come to, or accept of Jesus Christ. *Luke 5. 31, 32. The whole need not a Physician; but those that are sick. I came not to call the righteous, but Sinners to Repentance.*

Look abroad, how few ever had any humbling work upon their Hearts?

2. Such as know not what it is to come to Christ, to believe in him, can never come to him. *Rom. 10. 14. How shall they believe in him of whom they have not heard?* Now what gross Ignorance aboundeth almost every where?

3. Such will never come to Christ as think to be saved by something in themselves; its meer necessity that drives Persons to Christ: Now many People, ask them how they hope to get to Heaven? their answer is, by their good Works; they pray, and keep their Church, wrong no Body: like that young Man, *Mat. 19. 16. What good thing shall I do that I may have Eternal Life?* There is no getting to Heaven by our own Duties and Graces. *Rom. 3. 20. By the works of the Law shall no Flesh be justified in his Sight.*

4. Such as do not heartily approve of Christ's terms, but have secret Grudges, and Heart-quarrels against Christ: *Matth. 11. 6. Blessed*

32 *Who will not come to Christ.*

is he who shall not be offended in me. The Jews quarrelled at every thing Christ did or said, at his Birth, Sermons, &c. And is it not so now with many Persons? How frequently do Men quarrel with the Word, as too pure? Commands too strict? Threatnings too severe? &c.

5. Such who although they are convinced 'tis their Duty to come to Christ, to repent, believe, yet delay, procrastinate; such as are mentioned *Luke 9. 59, 61.* Christ bids them *follow him*: they do not deny but it's their Duty so to do, yet they would put it off till another time, one would *go and bury his Father*; another *bid them farewell at his House.* But this is a Duty that admits of no delay.

6. Some would have Christ to receive them, but not upon his, but their own terms; they would have him as a Saviour, but not as a Lord, *Matth. 19. 21, 22.* the young Man was willing to have Heaven, but not on Christ's terms.

I leave the enlargement of these Particulars to your Thoughts at leisure.

Thus it's evident, that among the Crowd of the World, there are but few that do truly come to, or believe in Christ. There are other Inferences, but I omit them for Brevity.

II. *Use.* Is of Examination. If this be so, that God thus freely offers us Christ, to be our Saviour: then let us examine, whether or no we did ever believe in Christ, come to him, and accept of him on Gospel-Terms. All our Comfort lieth in having Christ. *1 Joh. 5. 12. He which hath the Son, hath Life; and he which hath*

bath not the Son, bath not Life. Therefore I beseech you try your own Hearts, whether you did ever come to Christ or no.

But how may I come to know this?

Take these Signs.

1. All who did ever come to Christ, did first see their need of Christ, their undone and miserable State without Christ; *The whole need not a Physician, but those who are sick, Luke 5. 31.* See how it was with St. Paul, before, in, and after the time of his Conversion, *Rom. 7. 9, 10.* *For I was alive without the Law once: Alive, † i.e.* I was a proud conceited Pharisee, thought myself a righteous Person, and in my own opinion was in a happy and safe Estate as to my Soul: Or, as St. *Augustine* expresses it, || I seemed to myself to live. But when the Commandment came, he had it before but he understood it not; but now he understands the Spiritual meaning of the Law, that it cursed him. Now, hath it been so with you? have you ever been awakened by the Spirit of God, to see your undone, sinful, miserable Estate? But do not mistake me; I do not mean, that meer trouble for Sin is a sufficient Evidence of your coming to Christ. No, *Cain* and *Judas* were troubled for Sin, but never came to Christ; but when your trouble for Sin drives you to Christ. *Matth. 11. 28.*

2. Such

† Vivus eram: nempe opinio mea. Pareus.

|| Vivus mihi videbar. *August. lib. 1. cap. 9. ad Bonif.*

Vitam sibi arrogaret, quum tamen esset mortuus. *Calvin.*

34 *Signs of Right Believing.*

2. Such as have ever come to Christ, and believed in him, have seen the Glory, Excellency, Fullness and Perfections that are in Christ. There is indeed all manner of Glories in Christ, but a Carnal Eye sees them not; the Eye of Faith only discovers the Excellencies that are in him. *Cant.* 5. 4. The Spouse had had a sight of the Fullness of Christ; and therefore her Soul was in pursuit after him. Now have you seen Christ's Excellency? *2 Cor.* 3. 18. It may be you have heard of Christ, you have read of Christ, but have you seen him by Faith?

3. Those that did ever come to Christ, were drawn to him by the Ministry of the Word, *Rom.* 10. 17. *Faith comes by hearing.* *1 Cor.* 1. 21. *It pleased God by the foolishness of Preaching to save them that believe.*

Now examine, You think you have Faith; how came you by it? did you always believe? that's a sign you did never believe: but have you found the Ministry of the Word to be the Power of God to your Salvation? *Rom.* 1. 16. Examine.

4. All those who have ever yet come to Christ, have divorced all their old Acquaintance; I mean Sins, with which the Sinner is as intimate, as a Man with his Friend, *Isa.* 28. 15. The Sinner is in League and Covenant with his Sins, *Tit.* 3. 3: nothing sweeter to the Sinners taste, *Job* 20. 12, 13, 14. But now when a Sinner comes to Christ, he casts all his Sins away; there's now an absolute Breach between the Sinner and his Sins, and not only gross and scandalous, but hid and secret Sins, *he hates vain Thoughts,* *Psal.* 119. 113. He forsakes both
the

the way of Sin, and also the Thoughts of Sin, *Isa. 55. 7. The Wicked forsakes his Ways, and the unrighteous Man his Thoughts.* Now examine, is it so with you?

5. Such account it a singular Honour to be employed in the Service of Christ. *Eph. 3. 8. Unto me, who am less than the least of all Saints, is this Grace given; that I should preach among the Gentiles the unsearchable Riches of Christ.* What an Honour did David count it to be but a Door-keeper in the House of God? Now examine; Do you indeed esteem it your great Priviledg, that you may come and hear the Word preached, that you may pray, that you may sit down at the Lord's Table? are these things counted greater Honours and Priviledges by you, than if you had the Prince's Ear?

6. Such who have ever come to Christ, count an Interest in Christ, and Relation to Christ their chiefest Treasures. Christ is to them that Pearl of great Price, which they value more than ten thousand Worlds. *1 Pet. 2. 9. To you that believe, he is precious.* Do you see an Excellency in Christ? Do your Souls above all things thirst for an Interest in him, Relation to him, Likeness to him?

7. Such who ever did in a right manner come to Christ, they take as much pains for Heaven in a way of Holiness and Obedience, as if there were no Saviour, no Mediator, but Heaven were to be gained by works; and yet after all, live as entirely by Faith upon Christ, as if they never had performed one Duty, or done one good Work. This you may see in
St.

36 · *Sinners exhorted to come to Christ.*

St. Paul ; never any after Conversion did more than he did, much in Prayer, Fastings, and Sufferings for Christ ; and yet never any lived more by Faith than he did.

Phil. 3. 8, 9. I count all things but loss, for the excellency of the knowledg of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but Dung that I might win Christ. And be found in him, not having my own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of Christ by Faith.

Now examine ; Do you work out your Salvation with Fear and Trembling ? Do you give all Diligence to make your Calling and Election sure ? Do you labour to be holy in all manner of Conversation, denying all Ungodliness and Worldly Lusts, and living soberly, righteously and godly in this present evil World ? Do you take up every Duty in point of performance, but lay them down in point of dependance, living only by Faith upon Christ ?

III. *Use* shall be of Exhortation, to persuade every one of us to come to Christ. It was the Work of these Servants in this Parable to invite Persons to Christ. And 'tis my Work this Day to persuade you, to invite you to come to Christ ; O that I could tell what Words to use to prevail with you to come ! You are invited not only to the Marriage of the Son of God, but to marry with the Person of the Son ; Christ is offered you in that sweet Relation of a Spiritual Husband. Come, my Brethren, will
you

The Excellency of Christ's Person. 37

you have Christ? Do you see your need of Christ? Do not your Souls long for a sight of Jesus Christ? Come, if you are but willing, have but a Spiritual Thirst, You may come and be welcome. Christ doth not expect you should bring any price in your Hands, *Isa. 55.1.* *Ho, everyone that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, buy Wine and Milk without Money, and without price.* So *Rev. 22.27.* it may be you are willing to have Christ a Saviour, but you must have him a Lord also. Many like Christ to bring them to Heaven; but they are not willing to part with their Sins.

Now that I may prevail with you to come to Christ, I will endeavour to do these three things.

First, Shew you the excellency of the Person you are invited to marry with.

Secondly, The Advantages that you will gain by coming to Christ.

Thirdly, The danger of not coming.

1. To invite you to come to Christ. Consider what an excellent Person Christ is: Had you but a sight of those incomparable Glories that are in Christ, it would raise your Hearts in admiration of him; and beget in you earnest desires of acquaintance with Him. In *Cant. 5. 8.* You have the Churches Sicknes for a Sight of Christ. In *Ver. 9.* The Daughters of *Jerusalem* wonder at her, *What is thy*

38 *The Advantage by coming to Christ.*

thy Beloved, more than anothers Beloved? This is the usual Language of a carnal Person. You talk of the Beauty and Glory of Christ: What is there in him more than in another? To this the Spouse answers, *ver. 10. My Beloved is white and ruddy, the chiefest of ten thousand.* White in respect of his Divinity, being God blessed for ever; and Ruddy in respect of his Humanity. *Ver. 15. He is altogether lovely.* Search all the World, there's none to be found like Christ, beautiful in his Divine Nature, as God; *Heb. 1. 3. Being the brightness of his Father's Glory, the express Image of his Person.* Beautiful as Man; *Psal. 45. 2. Thou art fairer than the Children of Men.* Beautiful in his Offices, of Prophet, Priest and King: Though a carnal Eye sees nothing, yet Faith discovers Wonders in Christ, *Phil. 3. 8, 9.* the Spouse describes him *Cappare, Cant. 5. 10. to 15. Ver. 11. His Head. (viz.)* his Spiritual Headship over his Church. *Col. 1. 18.* Nothing in Christ but is beautiful; his very Locks, Eyes, Cheeks, Lips, Hands, Legs, &c. are all beautiful. *Ver. 11, 12, 13, 14, 15.* Understand these Epithets Spiritually, and Christ will appear a glorious and excellent Person. O Christians, labour to see and know Jesus Christ; if you did know him better, you would desire him more.

Secondly, To provoke you to look out after an Interest in Christ, consider what you shall gain by coming to Christ.

I. If

The Advantage by coming to Christ. 39

1. If you will heartily come to and believe in Christ, you shall have Redemption and Deliverance from the power and guilt of Sin, and the Tyranny of Satan. *Eph. 1. 7. In Christ we have Redemption, through his Blood, even the forgiveness of Sins; he will make you free of the new Jerusalem, which is above. Rom. 8. 1, 2. There is therefore now no Condemnation to those that are in Christ Jesus. The Law of the Spirit of Life in Christ hath made them free from the Law of Sin and Death.*

2. Come to Christ, and all your Temporal Maladies shall be sanctified to you, and all your Spiritual Maladies shall be cured: your Temporal Maladies shall all be sanctified to you; such as Sickness, Poverty, Disgrace, Reproaches, &c. all shall work for your good, *Rom. 8. 28.* And your Spiritual Maladies shall be cured, such as Infirmities, Backsliding, Ignorance, Hardness of Heart, Blindness of Mind, &c. *Hosea 14. 4. I will heal their Backslidings, and love them freely. Ezek. 36. 25, 26, 27. I will pour clean Water upon you, and you shall be clean; from all your Filthiness and Abomination will I cleanse you; a new Heart also will I give you, and a new Spirit will I put within you: I will put my fear into your Hearts, and cause you to walk in my Ways.*

3. Come to Christ, and you shall stand related in the nearest, dearest, and sweetest Relations to God and Christ; you shall be his Sons and Daughters, *1 John 3. 1. Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God. 2 Cor. 6.*

D

t7, t8.

40. *What we gain by coming to Christ.*

17, 38. Come out from amongst them, and be ye separated, saith the Lord, and touch no unclean Thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

You shall be his peculiar Treasure, 1 Pet. 2.

9. A chosen Generation, a royal Priesthood, a holy Nation, a peculiar People. Jesus Christ will be to you a Friend, Cant. 5. 16. This is my Friend, Husband, Isa. 54. 5. A Brother, Sister, and Mother, Mark 3. 35.

4. Come to, and accept of Christ for your Lord and Saviour, and you shall be fed with dainty Fare, and shall wear glorious Apparel; Isa. 55. 1, 2. You shall eat Wine and Milk, yea that which is good. Jesus Christ himself shall be your Food, and his Righteousness shall be your Apparel. Ezek. 16. 10. I clothed thee also with broidred Work, and shod thee with Badgers Skin, and I girded thee about with fine Linnen, and covered thee with Silk. v. 11. I decked thee also with Ornaments, and I put Bracelets upon thine Hands, and a Chain of Gold about thy Neck, see ver. 12, 13. All signifies the Beauty of a Believer in Christ; this glorious Apparel is Christ's Righteousness imputed outwardly, and the Heavenly Graces of the Spirit, put on inwardly in the great Work of Sanctification.

In a word, Come to Christ and you have all in having Him; Christ is Heir of all things, he hath all who hath Him, who is all.

Now if either Love or Beauty, or any excellency will draw you; here's all in Christ:

O

Such as come not to Christ perish. 41

O Sirs, come to Christ, I beseech you do not refuse such a Saviour.

Thirdly, Yet once more to prevail with you to come to Christ, consider what a Hell of Misery you wilfully throw your Souls into, by refusing to come to him; what became of these in the Parable, that set light by the Invitations to come. Ver. 5. *They made light of it, and went away, one to his Farm, and another to his Merchandize.* Ver. 7. *When the King heard thereof; he was wroth; and sent forth his Armies, and destroyed those Murderers, and burnt up their City.* O it's a dreadful, a fearful Case to refuse Christ offered. Heb. 10. 28, 29. *He that despised Moses's Law, died without Mercy, under two or three Witnesses: Of how much sorer Punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, &c.* Refuse Christ, and you perish without remedy for ever. O think of Hell: who among you can dwell in eternal Burnings? Refuse Christ, and you sink without remedy into the lowest Hell.

And therefore, I beseech you come to Christ; what's the matter you are so dead, and cold to this Offer; why so backward? Christ is willing to receive. Isa. 55. 1. *Ho, every one that thirsteth, come.*

Fourth Use shall be of Direction.

Quest. But how may a poor Sinner come to Christ?

I must now be short.

1. If you desire to come to Christ, then labour to see your need of Christ, your undone State and Condition without Christ. I've told you 'tis mere necessity that drives Persons to Christ, *Luke 5. 31, 32.* You must be sick of Sin; like those, *Acts 2. 37.*

2. If you desire to come to Christ, then you must beg and desire to be drawn to him. *Cant. 1. 4. Draw me, we will run after thee.* *Joh. 6. 44. No Man can come to me, except the Father which sent me, draw him:* Sin has so infiebled our Natures, that we have no Strength nor Ability to any good. *Rom. 5. 6. When we were without Strength, Christ died for the ungodly.* If you would come to Christ, see your own weakness, see your need of the Drawings of the Spirit, and beg for it.

3. If you desire to come to Christ, then sit under a rousing drawing Ministry. *Rom. 10. 17. Faith comes by hearing.* Mark by what means so many thousands have been brought to Christ, and it has been by the preaching of the Gospel, as abundantly appears in these Scriptures, *Acts 2. 37, 38. Acts 16. 14. Eph. 1. 13. 1 Thes. 1. 6.* This is that very Ordinance that God has appointed to gather in the Elect to himself. *1 Cor. 1. 21. When the World by Wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe.* And indeed this is the reason why the Devil and his Instruments do so much oppose the preaching of the Gospel. O prize this Ordinance, and wait daily at Wisdoms Gates.

Gates. Observe where the Gospel is purely preached: Shun such Preachers as daub and fatter, and heal the Wound slightly. Some preach up a few dead Ceremonies, cry up the Church, the Church; but do not preach Jesus Christ, Regeneration, Sanctification, and Salvation by the Blood; Death and Imputation of the Righteousness of Christ. God owns not such Preachers; but mark, those Ministers that preach Christ, and free-Grace, not free-Will, such Preachers as go to the quick, *Acts 2. 37.* Keep close to the Duty of hearing the Word preached; if you slight the Ministry, you will never come to Christ. When you are to change your Relation or Habitation, be sure to chuse and prefer Ordinances for your Souls; go live under a godly Ministry; hear constantly, now and then, or on a Lord's Day is not enough; but in the Morning sow your Seed, in the Evening withhold not your Hand, for who knows which shall prosper, this or that?

Object. What if Ministers will not preach twice a Day?

Ans. Such as know the worth of their own and Peoples Souls, *will be instant in season, and out of season.* O if that Scripture were but writ upon Ministers Hearts, it would make them vigilant for God, *Ezech. 3. 17.* and tremble for fear they should be found guilty of the blood of Souls.

44 *The blessed State of Persons in Christ.*

I promised you a Fifth Use, viz. of Consolation, to shew you the sweet, happy, blessed State such are in, who are in Christ; but I have already exceeded the bounds of a Sermon, and therefore all I shall say is that of the Apostle, which gives you an account of that happy, sweet, blessed Condition every Man and Woman in the World are in, that are come to Christ, *Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus.*

FINIS.

An.

*An Hymn of Praise to God the Father, magnifying
his Love for giving us a Saviour (as Psal. 148.)*

1.

YE Holy Angels bright,
That wait about God's Throne,
Enjoying fullest sight,
Of that Eternal One :
God's Praises sing,
Who hath from Heaven, a Saviour given,
Jesus our King.

2.

You blessed Souls Above,
Who see your Saviour's Face,
Praise God for his great Love,
And his redeeming Grace,
Whereby you are
Set quite and clean, from Sin and Fear,
By your Saviour.

3.

You blessed Saints him praise,
That yet below are found ;
Let *Sion's* Sons always,
His Holy Praises sound :
Yea, all the Earth,
To this Great King, high Praises sing,
With sweetest Mirth.

4.

My thankful Soul adore
This Glorious Majesty,
Triumph thou evermore,
In this great God most High :
To him draw nigh,
And evermore, his Name adore,
Eternally.

D 4

An

An HYMN of Praise to Christ our Redeemer.

I.

WHat Love profound, in Christ is found,
To *Adam's* lapsed Race,
That God's dear Son, should Man become;
O freest, richest Grace!
Ye Angels blest, and Souls at rest,
Wonder how this could be,
That God most High, for Love should dye
Upon a cursed Tree.

II.

When Man for Sin, was almost in
Easeless and endless Woe;
And very near, Eternal Fire,
God's flaming Wrath also:
He for our sake, did undertake
To bear God's fiercest Wrath;
And all the Sin, that we were in
To expiate by his Death.

III.

Adore, adore, for evermore,
Thy Saviour's precious Blood;
Sing Songs of Praise, to him always,
Who ever do's thee good:
Do thou still hate, and 'bominate
Sin which caus'd him to dye;
Your Voices raise, in Songs of Praise
To him Eternally.

An

*An HYMN of Praise for the Gospel
offering CHRIST.*

I.

Our Souls with Joy, do magnify
Jehovah our Great King,
 Because the Lord, gives us his Word,
 We praise him for this thing.
 While thousands yet, in Darkness sit,
 Having no Gospel Light ;
 Our dearest Lord, doth us afford
 Sweet Visions, clear and bright.

II.

Lord we will praise thy Name always,
 For Gospel-Light now given ;
 And humbly pray, that thy Word may
 Raise up our Hearts to Heaven.
 In this same Hour, some quickning Power,
 In thy Word let us find ;
 O cause encrease of Light and Peace,
 In our Sin-darkned Mind.

III.

Our Hearts unvail, our Eyes unscale,
 To see our selves this Day,
 What need we have of Christ to save ;
 A Christ to us display.
 While in this Glass of Gospel-Grace,
 God's Glory we do view ;
 Lord from above, shed down thy Love,
 Our Souls in Grace renew.

*The Believers Groans for Sion's Deliv-
rance. (As Psalm 148.)*

I.

O Blessed Jesus, who,
Here once was crucifi'd,
Thy sacred Blood did flow,
Wherewith the Earth was dy'd,
And still each day,
Thy blessed Name doth suffer Shame :
Lord, Come away!

II.

Thy Gospel is abus'd
By that licentious Train :
Thy Prophets are misus'd,
Thy Threats esteemed vain.
But, Lord, how long
Will't be e're Thou, holy and true,
Avenge this Wrong?

III.

Thy Saints and Servants here
Accounted are as mad ;
Their Hearts are fill'd with Fear,
While wicked Men are glad.
Save thine Elect,
That Night and Day to Thee do pray
To that Effect.

IV.

The bloody Sword abroad,
Drinks Blood abundantly :
But when wilt thou, O Lord,
Hear *Sion's* mournful Cry.
Hasten therefore,
That time of Peace, when Wars shall cease
For evermore.

V.

Let *Babel*, that proud Whore,
Sink into deep Distress,
That *Sion* never more
She may at all oppress;
Charge her with Guilt,
And that because, her bloody Laws
Much Blood hath spilt.

VI.

Thy Saints rebuke, O Lord,
Be pleas'd to wipe away,
And speedily afford
Thy Church that glorious Day,
When none shall more
Hurt or destroy, or her anoy,
For evermore.

VII.

The Wicked cloath with Shame ;
Trample on that proud Race,
That will not know thy Name,
But still despise thy Grace :
But, Lord, display,
Here, every-where thy holy Fear
We humbly pray.

VIII.

VIII.

Let that bright Morning spring,
 Let Christ that Sun appear
 With Healing in his Wing,
 On all that thy Name fear :
 That all the Earth
 May sing with Joy continually
 In Sacred Mirth.

IX.

That Evening of the Day,
 When *Sion* shall have Light ;
 For it we long, and pray,
 O let her Sun shine bright :
 And those sweet Streams
 Of Truth's Divine, Lord, let them shine
 With brightest Beams.

X.

Let Christ ascend his Throne,
 And reign for evermore :
 Let him be King alone ;
 Let Nations him adore !
 Bright Day appear,
 When Christ shall reign, and his sweet Name
 Be own'd each where.

XI.

That Covering, Lord, remove
 From *Abram's* sinful Race ;
 Look on them from above,
 Grant them converting Grace,
 Thy Spiritual Pow'r,
 That so they may mourn, look and pray
 To their Saviour.

XII.

XII.

A time is drawing near,
 When Earth's most utmost Coasts
 The Lord's great Name shall fear,
 And in him make their Boasts ;
 Lord come away,
 Begin thy Work on Pope and Turk,
 Why dost thou stay ?

XIII.

Let Satan, that proud Foe,
 Be bound by thy strong Arm,
 Confin'd in Hell below,
 Thy Church no more to harm ;
 That every Nation
 May own thy Name, and all may claim
 Thy sweet Salvation.

XIV.

Reclaim Mens Lusts and Wrath,
 Make Earth a holy place.
 Let Gospel-Light break forth,
 Lord shew thy pleased Face ;
 Thy *Sion-Hill*
 Each day increase, her Light and Peace,
 Her Joys fulfil.

XV.

Let Ordinances be
 Refin'd from Dross and Tin ;
 Let All Salvation see,
 O let that Day begin,
 When evermore
 That Sun shall shine, and all combine,
 Christ to adore.

F I N I S.

THE
POSTSCRIPT
TO THE
READER.

NEver did God shew greater Love to the Sons of Men, than when he gave the Son of his Love to die for the Sins of Men ; yet too many give away their Souls for nothing ; and tho they will not now fear for Love in the Day of Grace, shall hereafter tremble for fear in the Day of Wrath, and know, when too late, how much Prevention is better than Confusion.

And thou that wilt not now come to Christ, by saving Faith in the Day of his Love, to receive him with his Merits and Mercies, to thy eternal Consolation, shalt hereafter be brought to him in the day of Anger to thy eternal Damnation. Now to do the one, and to avoid the other, remember thou art but a Pilgrim and Stranger here, and that the great and chief End of Man, is to glorify God, and save his own Soul ; That thou may'st do this, be admonished carefully to pursue, conscientiously to peruse, and constantly to practise what is contained in this *Enchiridion*, or Pocket-Companion.

The

The Author thereof thou mayst see at the beginning.

His Qualifications in the Sermon, wherein are many sweet, sacred, and Soul-saving Truths contained, delivered by the Author in the Parish-Church of *Potters Pury*, in the County of *Northampton*.

May the Wisdom of Heaven be opened, and distill down such heavenly refreshing Dews upon these sweet and sacred Truths, that they may make a deep Impression upon our Hearts, and be seated, and settled in our Minds, and become fruitful in our Lives, to the Honour of God, the Joy of the Author, and to the present Comfort, future and eternal Happiness of the Hearers.

To conclude, That thou mayst hereby know how to put off the Old Man, and to put on the New Man *Christ Jesus*, and so be made partaker of the Divine Nature, and at last come to have the full Fruition of him in Glory, is the earnest Desire and Prayer of

Thy Friend and Servant
in the Lord,

Perlege,

Vive,

Vale.

J. N.

Minister of the Gospel at
Potters Pury, aforesaid.

The Author thereof, who may be
designated
His Excellency in the
and West India, and
contained, delivered by the
this

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